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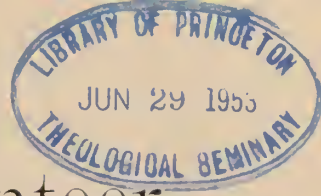


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The Student volunteer



The Student Volunteer

VOL VI

OCTOBER, 1897, TO JUNE, 1898

STUDENT VOLUNTEER MOVEMENT
FOR FOREIGN MISSIONS
New York

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The Student Volunteer

Vol. VI.

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No. 2

The British Student Christian Movement

By J. Rutter Williamson, Edinburgh

IN the year of Grace 1885, students in several British colleges were stirred by the claims of Jesus Christ. The means of this revival was the visit of a little band of Cambridge men who had simultaneously declared their purpose to become missionaries.

Nearly thirty years previous, little Christian associations had been started in some of the older varsities and larger colleges. But nothing had up to that time touched many colleges to bind them together by the sympathy of an intercollegiate bond.

The members of the Cambridge Seven were bright lights in the athletic field. Men gathered to hear them speak, attracted by the novelty of such a combination.

When these men had sailed for China, several earnest fellows determined that this intercollegiate visitation should continue. Unconsciously they laid the foundations for a movement destined to spread far beyond the seven or eight colleges already interested. Other causes were also co-operating.

The tercentenary of a Scotch university had been the occasion of the realization of its oneness with all other universities. Delegates had come from nearly every part of the Kingdom. Almost every educational center in the wide world had sent illuminated addresses and greetings.

It dawned upon the students of Scotland that college men were much the same the world over; that their aims and interests, trials and temptations possessed singular similarity in every college.

An inter-university council was formed to represent and to voice the interests of students throughout Scotland. The leaders were Christian men. They reasoned correctly that if this oneness was true of the outward life, it was equally applicable to the moral and religious life of students throughout the country. When, therefore, the opportunity for a religious intercollegiate bond to be established was presented, they, at least, received the idea with preparedness of thought and at once threw their enthusiasm into its accomplishment.

In 1886-7 Mr. J. N. Forman came to visit the colleges and tell them of God's work in starting the S. V. M. F. M. in America. As a result of his visit a Students' Foreign Missionary Union was organized in 1889 at one of the London hospitals and at Cambridge University. This Union was, as far as we can ascertain, the first real intercollegiate band organized for religious purposes in Britain.

It had several branches and a membership of perhaps 300. Having no officers traveling among the colleges, its sphere of influence was very limited. It is interesting for us to remember that the moving spirit of this Union was not one

of our own countrymen, but a Swede who had come to London to study medicine.

The next influence was to come from America. Assuredly in this college movement we are debtors to many nations! Mr. R. P. Wilder visited Britain in 1892. At a conference held during his visit the Missionary Union was re-organized and changed its title to Student Volunteer Missionary Union. The Declaration was strengthened to its present form as used by the Movement on both sides of the Atlantic.

A Traveling Secretary was appointed and the work grew steadily. It was soon evident that such a missionary movement would not reach full fruition on such unprepared soil as existed in the majority of the colleges visited. To press the claims of Christ for foreign service upon the lives of men and women presupposed a knowledge of Him as a living Saviour. But such was not the case in many places, and no agency existed for bringing about such a condition.

Meanwhile several British students had been privileged to accept the generous invitations of the American Movement to visit the United States. They were deeply impressed with what they had seen. In 1893 a conference was convened by the Student Volunteer Missionary Union, at which two well-known American leaders were present. They told us in detail of what God had done through the Intercollegiate Young Men's Christian Association.

The time seemed to have come when a little Movement having similar aims ought to be organized in Britain.

That year the Inter-University Christian Union was launched. A Traveling Secretary was put in the field the following year. When his work commenced the Union knew of seventeen College Christian Associations in Britain. After

twelve months' campaign the number had reached forty-five. God blessed the Movement far more than it then knew or now realizes in giving it such wise counselors at its start.

We feel that the debt owed to our American brothers can never be repaid. Their delicacy in suggestion, their forethought, their painstaking appreciation of our college conditions, and their spiritual uplift and holy enthusiasm must ever be remembrances pregnant with praise and thankfulness to God.

Some one well said, "God in His mercy allowed us to build while we stood on giants' shoulders." Again and again we have done our best to ruin the Movement by our blundering interference with His work or our dull perception of His Will. But He has worked right on in spite of us, and has won Himself greater glory through the very weakness of the instruments.

In 1893 there were but seventeen Christian Associations; now there are 101. Then daily prayer meetings were held in ten centers; now forty colleges meet thus. Four years ago few students were systematically studying the Bible or Missions; now 1100 are in Bible Circles and over 700 are studying under the Missionary Educational Scheme. During the past year 1900 men and women have joined college associations.

But after all it is a tiny work. We do not see scores brought to the feet of Jesus. We do not see "wasters" in our colleges being touched in large numbers. *It is tiny, very tiny.* God *has* blessed. But shall He not bless far, far more abundantly? May God grant that it may be so!



"Let every man sweep the snow from before his own doors, and not trouble himself about the hoarfrost on his neighbors' tiles."—*Chinese Proverb.*

Scandinavian Student Volunteer Conference, Stockholm, August 30-31

By Rev. R. P. Wilder

DR. KARL FRIES, President of the World's Student Christian Federation, planned for all the local arrangements and welcomed us to the Young Men's Christian Association building, where all the meetings of the Conference were held. The success of the gathering is due in very large measure to the prayerful and thoughtful interest taken in it by Dr. and Mrs. Fries.

From the first an effort was made to limit the attendance to delegates and those especially interested. This gave us a small Conference; but what was lost in breadth was gained in depth. Denmark sent fifteen, of whom four were student volunteers. Norway had thirty-two representatives; four of these were volunteers. We were glad to see eight from Finland, though none were student volunteers. Yet one is a non-student volunteer, a teacher in a Normal School. Sweden had seventy-six who took part in the Conference. Four were student volunteers and twenty-four non-student volunteers. Many of the latter are the fruit of Donald Fraser's visit. God used him greatly among the gymnasia boys. So we had 131 delegates at the Conference. At the Public Meeting about 300 were present.

Each day's sessions were opened with a prayer meeting and throughout great emphasis was laid upon prayer and Bible study. Pastor Eckhoff, of Christiania, opened the Conference by turning our thoughts to the Holy Spirit. He was followed by Dr. Fries upon "Whatsoever He Saith unto You, Do it." "The Volunteer's Preparation for Mission Service" was ably presented by Sognepraest A.

Gundersen, of Norway, and Missionary S. F. Berg, of Denmark. A very interesting discussion followed. "The Mission Movement Among the Students of the Different Countries" was presented by Cand. H. Witt and myself.

On Monday night Pastor Eckhoff, Mr. Witt and I spoke at the public meeting and 150 Kroners were contributed by the audience towards the Traveling Secretary's expenses. The Conference selected Fr. Balle, of the University of Copenhagen, for this responsible position. Mr. Balle expects to spend his life in Greenland. I think he purposes to sail for the mission field as soon as his year's work for the Student Volunteer Movement is ended. He has been in Greenland and knows the language. Will you not pray for him this year in this difficult work of conserving and extending the Movement?

On Tuesday Mr. Balle led the prayer meeting, which was one of much blessing. It is a joy to hear these students pray. Their prayers seem very real. In fact, everything said by them impressed one as coming straight from the heart.

At the morning session a Swedish, a Danish, and a Norwegian volunteer spoke on "Here am I, send me." One was glad to see the volunteers themselves taking a leading part in the Conference, since such a movement can succeed only when students themselves take the laboring oar. At each session a volunteer took the chair. They were wisely conservative and laid great emphasis upon spiritual preparation for foreign service. One of the most aggressive and enthusiastic addresses of the Conference was deliv-

ered by Dean Vahl, the veteran missionary statistician of seventy-two. For fifty years he has studied missions, and has in his home a missionary library of 11,000 volumes. He told us not to look too much at the discouragements and difficulties of foreign missionary service. "There are plenty of people willing to throw cold water upon you." And contrasting the enthusiasm of this old Dane with the conservatism of the youth, one said, "the old have become young and the young old."

The most interesting discussion of the Conference followed an address upon "How Shall a Real Interest in Missions be awakened among Scandinavian Students?" The subject was introduced by missionary A. P. Hansen, and he was followed by about ten others. Two of the speakers spoke somewhat against the Student Volunteer Movement. They evidently had heard little and read less

of the organization. One speaker thought it was not *humble* of British and American Volunteers to have as their watchword, "The Evangelization of the World in This Generation"! This speaker also had fears about our Declaration. This discussion did good. It gave us an opportunity to explain our position and remove misapprehensions. It also revealed how many warm friends the Movement has already in Scandinavia. One praised God for the humility and tact of the Chairman, a Danish volunteer, as he welcomed criticism and explained the position of the volunteers.

The last meeting of the Conference was given to the subject, "Wait, Receive, Go." I spoke. May God lay it upon the hearts of our American volunteers to be very much in prayer for this Movement that God may cause its leaders "to walk by rivers of waters, in a straight way wherein they shall not stumble."

Questions Asked by Unbelieving Hindus

By J. H. Barrows, D. D.

THE inquiries most frequently put, either in private or public or by newspaper interviewers, I give to show what are the mental difficulties of the Hindu mind or what are the areas of darkness that need to be illuminated: "Is faith in the historic Christ essential to salvation? If so, what became of those who lived before the advent of Christ, or who have never heard of Him?" "How can the sacrifice of Christ's mere body atone for the sins of the soul?" "Is not God omnipresent in stones and animals, and if so, what evil is there in so-called idolatry?" "Is man an isolated creation at a particular time and on this earth?" "Why should there be only one Saviour?" "Why should not man come to God directly, without the intervention of a mediator?" "Do you not

believe in the ultimate salvation of all souls? If not, is not your Christianity inferior to Hinduism, which provides for the final salvation of all?" "Why should a religion which claims to be universal have originated so late in history?" "What are the characteristic differences between Hindus and Americans?" "Will Christianity make progress against a religion so highly eclectic as Hinduism?" "Is not material improvement an impediment to religious improvement?" "Have we not the highest conception of God, since with us He is not only Father, but Husband, Brother, Friend?" "Had Christianity ever to contend with a religion which had a sound philosophy for a basis?" "Can a religion resting on a historic foundation be as permanent and satisfactory as a relig-

ion resting on ideas?" "Is there salvation for those of us who have heard of the historic Christ, but to whom He is not so attractive as our own saints and sages?"

"Why should we study the Bible, when we have not yet mastered our own Scriptures?" "Does not the Almighty give to every man that religion which He sees is best fitted for him?"

I think on the whole, this is a typical series of questions. It brings before us much of the mental stock in trade of the dissenting Hindu mind. I should also add that the current reports of the many immoralities and of the general failure of our Western civilization are additional hindrances to Christian progress in India.—*The Congregationalist*.

Siamese Theory and Practice of Medicine

By E. A. Sturge, M.D.

NATURE, according to the Siamese, is made up of four elements—namely, earth, fire, wind and water.

The human body is supposed to be composed of the same elements, which they divide into two classes—visible and invisible. To the former belong everything that can be seen, as the bones, flesh, blood, etc.; to the latter, the wind and the fire.

The body is composed of twenty kinds of earth, twelve kinds of water, six kinds of wind and four kinds of fire. The varieties of wind are as follows: The first kind passes from the head to the feet, and the second variety from the feet to the head; the third variety resides above the diaphragm, and the fourth circulates in the arteries, forming the pulse; the fifth enters the lungs, and the sixth resides in the intestines. The four kinds of fire are—first, that which gives the body its natural temperature; the second, that which causes a higher temperature, as after exercise or in fevers; the third variety causes digestion; and the fourth causes old age. The Siamese divide the body into thirty-two parts, as the skin, heart, lungs, etc. The body is subject to ninety-six diseases, due to the disarrangement of the earth, wind, fire and water. Thus, if there is an undue proportion of fire we

have one of the fevers. Dropsies are caused by too great a proportion of water, and the wind causes all manner of complaints. Nine out of ten of the natives, when asked what is the matter with them, answer "*Pen lom*" ("wind").

The external elements are constantly acting upon the elements making up the body, causing health or disease. Thus, in the hot season they believe we are more liable to fevers, and during the wet season too much water is absorbed, causing dropsy. Earth is supposed to produce disease by invisible and impalpable mists and vapors.

Spirits are supposed to have great power over our bodies, deranging the elements and producing all manner of diseases. The minds of the natives are thus held in continual bondage for fear of the spirits, for no one knows what great sins he may have committed in a previous state of existence for which he may be called upon to suffer at any moment. Thus the people are constantly endeavoring to propitiate the spirits by presents, incantations, etc.

In the time of Buddha lived one still worshipped as the father of medicine. To him it is said the plants all spoke, telling their names and their medical properties. These were written in books, and have become sacred. If they fail to produce

the effects attributed to them, the fault is never theirs, but the want of success is due to the absence of merit in either doctor or patient. The natives use almost everything as medicine; the bones and skins of various animals occupy a large part of their pharmacopœia, while the galls of snakes, tigers, lizards, etc., are among the most valuable of their medicines. Many of the Siamese remedies are very complicated, being composed of scores of different ingredients.

The following is a characteristic prescription for the bite of a snake: A portion of the jaw of a wild hog; a portion of the jaw of a tame hog; a portion of the jaw of a goat; a portion of goose-bone; a portion of peacock-bone; a por-

tion of the tail of a fish; a portion of the head of a venomous snake. These, being duly compounded, form a popular remedy when the venom has caused lockjaw.

Many other native remedies are equally marvellous, but I cannot mention them. Every native physician has an image of the father of medicine in his house. The drugs are placed in this idol's hand and receive his blessing; afterward they are taken to the patient's house and boiled in earthen pots, a wickerwork star being placed below and above the drugs to give the medicines strength. The patient is usually obliged to swallow many potsful of medicine, each pot containing two or three quarts. If the patient dies, the doctor gets no fee.—*Siam and Laos*.

Obstacles and Encouragements to Missionary Work in China

The Obstacles

THOSE most often referred to by our missionaries may be briefly stated as follows:

1. Ancestral worship. The Chinese look upon this as one of the requirements of filial piety. According to Rev. John Butler, it is the greatest obstacle. "It has entered into the very bones and marrow of the people. It is remarkably suited to corrupt human nature. Free from gross and vulgar rites, sanctioned by Confucius, it wields a power it is impossible to compute."

2. The lack of suitable words in the language to express religious ideas. Many of the words that must be employed have heathen associations connected with them, and are to a great extent misleading.

3. Society is not adjusted to the observance of the Sabbath. Many possible converts stumble at this requirement, and advance no further. The case is said to

be much the same as if a clerk in one of our cities should be absent from his work every Wednesday. He would expect to lose his position.

4. The pride and self-sufficiency of the Chinese. A firm belief in the superiority of their own institutions.

5. The fact that Christianity is a foreign doctrine, and is presented by foreigners.

6. The degrading superstitions of the people.

7. The non-Christian conduct of foreigners residing in China.

8. The treatment of the Chinese by foreign nations: (a) They have been persecuted in the United States; (b) Opium has been forced upon them by England, a professedly Christian nation. "Surely it is impossible," said a Chinaman, "that men who bring in this infatuating poison can either wish me well or do me good."

9. The degrading and demoralizing effects of the use of opium.

10. A national contempt for the education of women.

11. The inhuman custom of foot-binding, which Christianity cannot tolerate. Chinese mothers would rather secure small feet for their daughters than allow them to enjoy the benefits of a Christian education.

Encouragements

Among the encouragements may be mentioned the following:

1. The religions of China do not appeal to the affections, although Confucianism makes a great deal of the worship of ancestors. At heart the people care little for their idols. They need Christianity, though few of them seem to desire it.

2. Prejudice is giving way as the Chinese learn more of the doctrines of the Bible and the character of the missionaries. A most favorable impression has been made upon the minds of natives during late famines by self-denying labors of missionaries. A native, writing for a Shanghai paper, said of this: "Let us, then, cherish a grateful admiration for the charity and wide benevolence of the missionary whose sacrifice of self and love toward mankind can be carried out with earnestness like this. Let us applaud, too, the mysterious efficacy and activity of the doctrine of Jesus, of which we have these proofs." Li Hung Chang, whose influence is probably greater than that of any other official in China, gave similar testimony in the following language: "The religion of Jesus must exert a powerful influence on the hearts of its followers when it leads them to give even their lives in endeavoring to save the people of China."

3. The large increase in the number of converts and the fact that they are, in greater proportion, from the higher classes.

4. The character of converts to the

gospel. In answer to the question, What kind of Christians are found among the Chinese? the testimony of those who have studied Chinese life and character may be given. Dr. Nevius says: "Their lives are often marked by a beautiful, unquestioning faith. There are few doubting Christians; they have not yet reached the point of skeptical misgivings. Their prayers have often a practical and child-like simplicity." The testimony of another is: "When the religion of Christ really gets hold of some of them they become wonderfully transformed. The stolid apathy is exchanged for an earnestness and enthusiasm that one hardly deemed possible for them; and they do things that one only looked for as the result of long training in Christianity." Dr. Happer says that some of the converts to the Gospel in China have witnessed to the sincerity of their profession by enduring scourgings, stonings, stripes and imprisonments for the gospel, and in some cases have sealed their testimony with their blood. Rev. W. Fleming Stevenson, secretary of the Irish Presbyterian mission, after a tour of observation around the world, reported: "I have found nowhere in Christian lands men and women of a higher type than I met in China—of a finer spiritual experience, of a higher spiritual tone or a nobler spiritual life;" and he adds, "I came away with the conviction that there are in the native churches in China not only the elements of stability, but of that steadfast and irresistible resolution which will carry over the whole empire to the new faith." Dr. Williams says it is not known that any member of the Yesu Kiao has ever been condemned before the courts for any crime.

Chinese Christians exhibit strength and nobility of character. They love Christian work, and are efficient in doing it. They not only aim at self-support, but

when that is attained are ready to help send the gospel to others.

Christianity has gained entrance into China. Neander, in 1850, said this would be "a great step toward the Christianizing of our planet." More than

this one step has been taken. Converts are multiplying; prophecy is being fulfilled. "And these from the land of Sinim."—*Historical Sketches of the Missions under the care of the Presbyterian Church, U. S. A.*

Chart Making for the Volunteer Convention

IT is the desire of the Executive Committee of the Movement that the coming Volunteer Convention may surpass all others in its educational exhibit. In order to make it so in its chart and map department, the hearty co-operation of our students is absolutely necessary. We give below some hints which we hope will set many inventive heads and patient hands at work. Do not fail to attempt the task, for if your production fails to be entered, it will be of use in the home institution and in missionary addresses.

1. Varieties of charts, etc. Facts can be graphically presented in many ways, but the following varieties will probably be the easiest to prepare. (1) Points differently arranged constitute the simplest of all charts. (2) Lines of proportionate lengths represent relations very well, when the relationships to be denoted are numerical. (3) Surfaces, rectangles, squares, or circles can be effectively used, and are the most common ones in statistical sections of atlases. If circles are employed, remember that they are not to each other as their diameters, as some thoughtless amateurs make them. (4) Stereograms can be used very effectively for representing certain relations, but are so apt to mislead that only those coming under (7) below are advised. (5) Tabular charts, containing important facts bearing on missions and arranged like historical charts, may be of marked value, if too much is not

crowded into small space. Let them be clear. (6) Pictorial charts are almost too much to ask of our constituency, yet their value is made evident by their large use in recent German works. (7) Missionary facts illustrated by objects are commonly enough used in work with children, but this method of illustration also has value for students, as was shown at the Liverpool Conference. (8) Akin to some of the above, are mottoes, etc., for use on the walls of rooms where missionary meetings are held. A number of such contributions, not too large in size, will be gratefully received.

2. Facts to be illustrated are numerous, but ingenuity will be required to make a wise choice. Commonplace facts should not be the subject of illustration, as the public has become hardened to such charts. Seek for the most important facts connected with missions and use brains to give them forceful expression.

3. For hints as to how to plan these, works like Prof. A. Gaboglio's "Teorie Generale della Statistica," especially the plates in volume second, and P. E. Levasseur's "La Statistique Graphique," will be suggestive, even if one cannot read Italian or French. While these volumes are not found in small libraries, all of them contain atlases which will furnish hints. Rand, McNally & Company's, Cram's and others less commonly found, as well as Government Reports on the Census, are worth looking over. Ask

your professor of Political Economy or of History for the most suggestive material in the college library.

4. In the matter of statistics, use the best figures obtainable, and for this material recourse may also be had to the professors. Do not employ the figures found in cheap handbooks. The "Statesman's Year Book," "Almanac de Gotha," Wagner und Supin's "Bevölkerung der Erde," etc., should be drawn upon, if in the library. So far as missionary statistics are concerned, Dean Vahl's, which are reprinted in some of our board publications, as in the American Board Almanac, for instance, are the most trustworthy. For the sake of uniformity, it would be well if all statistical charts could be based upon the "Statesman's Year Book" and Vahl's missionary statistics.

5. The method of making diagrams and charts may be learned from articles found in files of THE STUDENT VOLUNTEER. See the numbers for March and April, 1893, and that for January, 1895.

This work should be quickly decided upon and begun. Bands ought to consult together about the matter, and if possible each one of them should prepare one of these, or else a map, an article concerning which will appear in an early issue of THE VOLUNTEER.

The Evangelization of China

WE desire to call special attention to the 141-page pamphlet bearing this title, for the reason that it is, thus far, the best specimen of the fruit produced on foreign soil by Mr. Mott's recent tour, the report of the Indian Conferences not excepted. Some of the addresses of Mr. Mott naturally appear in both pamphlets, but in

the main it is a wholly fresh collection of addresses delivered at the five Conferences. China's spiritual needs and claims are most forcefully set forth by men whose hearts burn within them as they bring to Western students the vision of harvest fields dead ripe in which there is scarcely a reaper. If facts are eloquent, here is found eloquence of the highest order, flowing from the lips of eight of China's foremost workers. Hardly less important is Part II., in which the place of students in the evangelization of the Empire is strongly presented.

But even if one were not interested in missions, Part III.—in which are found addresses by Mr. Mott and the missionaries Elwin, Garritt and Muirhead upon themes touching the deep springs of the spiritual life—contains material that should revolutionize many lives. The Movement has felt so strongly the extreme value of this report, that it has imported a large number of them in the confident hope that every Band may secure a copy, as well as every volunteer for China. The Movement cares nothing about selling books as a business matter, but it most earnestly desires that every student may catch the inspiration of this report, and it deems the slight cost—50 cents—not worth considering in comparison with the quickened life and missionary zeal which must follow its perusal.

"The battle of Bida opened the long closed doors of Hausaland, or the Central Soudan, and thus gave the Christian world access to 15,000,000 of the finest people in Africa. This country is more accessible than was Uganda, and British authority insures protection of life. Moreover, the Hausas excel in physique and intellect, are famous leaders, have a vernacular with no mean literature, and possess great cities."

Editorial Notes

Has the fall work of the Volunteer Band been begun in your institution? If not, there should be no further delay in the matter. The Band meeting is the thermometer by which one can test the earnestness of its members; and it is also the steam which ought to set in motion many enterprises helpful to the institution and community and especially to the volunteers themselves. Read over very prayerfully Mr. Lyon's pamphlet on the Band and make this year the best one that your's has ever known. If last year was peculiarly blessed to the Band, write to us that we may pass on to others hints that will help them.



Missionary Committees in charge of the Missionary Meeting and other equally important interests should remember that the key to success lies in these four things: time, brains, pains and prayer. Omit any one of these from your program of work and it will surely be a weak one; make much of each element, and you will be surprised at the success attained.



A communication from a former leader of a mission study class mentions a not uncommon circumstance, viz.: that he decided to be a volunteer because of his careful study of missions in preparation for his class. While the object of this class is not to produce volunteers, it should in every case generate strong and intelligent convictions, and these convictions should display themselves in some active effort to carry out the Last Command of our Saviour. Better work in the class itself, a determined effort to make the college missionary meeting a success, an exhibition of the missionary spirit in your own neighborhood, willingness to forward the missionary cause by

word and pen, contributing so far as you are able to the financial need of your Board, actually giving yourself to the work abroad if called of God so to do—these are some of the fruits of missionary study which every class ought to abundantly produce. Is your class thus fruitful?

Club Opportunities

The editor expresses the very hearty sentiment of the Executive when he says "thank you" to the men who have kept their promise—given at the Northfield, Geneva and Knoxville summer conferences—to secure clubs for THE STUDENT VOLUNTEER. For the benefit of those colleges where the work was not undertaken, or from which returns have not come indicating success in the effort, we repeat the offer: By special arrangement *Men* and THE STUDENT VOLUNTEER may be obtained by college students for this college year—September 15, 1897, to June 15, 1898—in clubs of from ten to twenty-four at seventy cents for the two publications; and in clubs of twenty-five and over, at sixty cents. A number of colleges from which clubs were promised have not yet responded. In every such case we urge *that the pressure be applied at once*. Do not delay. In women's colleges and other institutions not availing themselves of the club rates, the S. V. M. office will present to the missionary alcove of the library of every college sending a club of fifteen subscribers for THE STUDENT VOLUNTEER at twenty-five cents each, one volume, either that admirable book, "Foreign Missions After a Century," by Dr. James S. Dennis, or "The Student Missionary Enterprise," the official report of the Convention at

Detroit. Both books will be presented the colleges raising a club of twenty-five. These offers are too exceptional to be overlooked. If there is not a committee in your Association *at work* securing a club, let the one under whose eye this offer falls become a committee to at once see that at least fifteen students in your college subscribe for THE STUDENT VOLUNTEER. Especial reason for immediate action is found in the fact that the October number can be sent on all club subscriptions received prior to November 20th. A sample copy of the magazine in the new and enlarged form will be sent to any student requesting it for canvassing purposes.



Revival in West Nyasa Land

IN a letter from Donald Fraser, the former leader of the British Volunteer Missionary Union, now at Ek-

wendeni, in the of heart Africa, are the following paragraphs :

"I am at present alone here, far from any white man. My colleague is away visiting a distant part of this vast parish. So I am at last pitched headlong into the work. I have now to teach the schools, preach on Sundays, and attend a daily crowd of patients alone. This means that all my knowledge of Chingoni is being fully exercised. I long intensely for the day when barriers will be burst and I shall freely tell men about the unspeakable Fellowship.

"We are now on the opening days of a revival. Two or three months ago the first signs began, and they daily increase. Last month I spoke individually with nearly 500 people who came to me seeking admission to the catechumens' class. Many of them seem to have gone through a deep and decided conversion. But even now we tremble lest superficial converts be received and God's name be dishonored by after scandal."

The Monthly Missionary Meeting

The Humanitarian Side of the Foreign Missionary Enterprise

WHILE the moral and religious needs of the mission field are the objects always kept in the forefront, other conditions confronting the missionary cannot be neglected. Some of the opportunities consequent upon these conditions are presented in these suggestions.

The very best volume for use in preparing for this meeting—a book which should be bought for every missionary library—is Dr. J. S. Dennis's "Christian Missions and Social Progress," volume I., indicated below by D. It will furnish the material for this and at least one other meeting this year. Files of the "Missionary Review" (M. R. below) will be

very helpful, as also the "Encyclopædia of Missions" (E. M.). Dr. Dennis's full bibliographies, accompanying each lecture, will give other literature.

In preparing, Dr. Dennis's book is of the first importance and in itself is sufficient. If not obtainable, see what information on the various topics can be found in general encyclopædias and in the literature suggested below. Do not attempt to cover all of the topics here given, but select from five to eight, the information concerning which is most full. Assign them to forceful speakers or writers, giving as much time to each as due emphasis of the other exercises will allow.

1. Evils affecting the individual

mainly: intemperance (see D., pp. 76-80; E. M., vol. II., pp. 548-550 and index under "Liquor;" M. R., 1894, pp. 412-421 and 1896, pp. 506-510); the opium habit (see D., pp. 80-84; E. M., index under "Opium in China;" M. R., 1896, pp. 265-272; S.W. Williams, "Middle Kingdom," index under "Opium").

2. Evils mainly affecting the family: degradation of woman (see D., pp. 104-113); polygamy and concubinage (see D., pp. 113-116; E. M., index under "Woman, Status of;" T. Laurie, "Ely Volume," pp. 482-484; R. C. Houghton, "Women of the Orient," ch. x.); child marriage and widowhood (see D., pp. 119-125; R. C. Houghton, "Women of the Orient," chs. xviii., xix.; T. Laurie, "Ely Volume," pp. 478, 479); infanticide (see D., pp. 128-135; R. C. Houghton, "Women of the Orient," ch. iii.; S. W. Williams, "Middle Kingdom," index under "Infanticide").

3. Tribal evils: slavery (see D., pp. 135-151; E. M., vol. II., pp. 340-342 and index "Slavery;" M. R., 1891, pp. 424-437, and 1897, pp. 417-422); cannibalism (see D., pp. 151-156; E. M., index "Cannibalism"); human sacrifice (see D., pp. 156-162).

4. Evils of the social group: quackery (see D., pp. 187-198; E. M., vol. I., p. 261, and vol. II., pp. 49, 50; M. R., 1895, pp. 679-681, 686-689, and 1897, pp. 695-697; J. Lowe, "Medical Missions," ch. vi.; G. Dowkontt, "Murdered Millions"); witchcraft (see D., pp. 198-204); cruel customs (see D., pp. 210-218; R. C. Houghton, "Women of the Orient," ch. v.); caste (see D., pp. 241-252; E. M., vol. I., pp. 446, 447; T. Laurie, "Ely Volume," pp. 479-482).

5. Evils affecting the national life: civil tyranny (see D., pp. 255-259); oppressive taxation (see D., pp. 260-264); corruption and bribery (see D., pp. 268-274).

Missionary Literature

The Gist of Japan. By Rev. R. B. Peery, Ph.D., New York, Chicago, Toronto: Fleming H. Revell Co., 1897. Cloth, 5½ x 8 in.; pp. 317. Price, \$1.25; at S. V. M. office, \$1.15.

Though the author gives in this beautifully illustrated volume the "gist" of what one would like to know about the islands and their people, his special aim is to lay emphasis on the work of missions in the Empire. Dr. Gordon has already done that very admirably in his "An American Missionary in Japan," but we are sure that the possessor of his book will read with delight this one also. Sprightly descriptions of the land, history and characteristics of the Japanese are followed by an account of their manners and customs, characteristics, civilization, morality and religion. The latter part

of the book—more than half of the whole—treats of the introduction of Christianity, Roman, Greek and Protestant missions, and the very practical topics of the missionary's qualifications and private life, methods of work, hindrances and special problems encountered, and the outlook for Christianity in the island Empire. While the author has given his readers a volume that is unusually accurate, one notices such an inconsistency as is found in his statement concerning suicides on pages 65 and 120, and wonders whether most foreigners well acquainted with the Japanese would wholly agree with him as to his estimate of their character. The last chapter is somewhat disappointing, and one longs for a broader horizon.

Studies on the Non-Christian World and the Student Factor

By the Educational Secretary

Study V. Missions in Southeastern Asia—The Australasian Tour

Required readings: E. M. Bliss's "Development of the Mission Field," ch. v.; J. R. Mott's "Strategic Points in the World's Conquest," chs. xi., xii. *Additional readings:* E. M. Bliss's "Encyclopædia of Missions," articles Burma, Siam; J. T. Child's "The Pearl of Asia," chs. xxii., xxxii.; M. L. Cort's "Siam," especially chs. iii., xiii., xxxii.-xlii.; "Historical Sketches Presbyterian Missions," section on Siam and Laos; E. Judson's "Life of Adoniram Judson," especially ch. iv.; H. C. Mabie's "In Brightest Asia," chs. xiii., xiv.; N. A. McDonald's "Siam," chs. ii., xi.; "Missionary Review of the World," May, 1896, pp. 333-341, Nov., 1897, pp. 835-841; "Siam and Laos," especially chs. xviii., xix., xxi., xxii.; R. Young's "Modern Missions, their Trials and Triumphs," pp. 79-99.

Part I. Burma, Siam, Malaysia, Dutch East Indies

- I. Conditions favoring missions in Burma and Siam; Malaysian and East Indian obstacles.
- II. Missions in Burma.
 1. Sections occupied by various boards; Baptist occupation.
 2. Nature of work: that for Burmese; Karens; self-support.
- III. Missions in Siam and Laos.
 1. Their origin: Gützlaff, Abeel, Bradley, Caswell; the Presbyterians.
 2. Government favor: influence of medicine, education, womanhood.
 3. Progress: slow in Siam; the Laos; kingly opposition; French influence; opportunities of native evangelists.
- IV. Malaysia: societies and their work; extension plans.
- V. Missions in Sumatra, Java, the Celebes, Borneo, and New Guinea.
 1. Distribution of boards: Battas; head-hunters; Borneo changing.
 2. New Guinea: portions occupied; industrial schools; fields untilled.

Part II. Tour in Australasia—The Student Movement there

- I. Reasons for undertaking tour; English students' assistance.
- II. Institutions visited: educational standards; relation to colonies; secular spirit.
- III. Student Christian organizations.
 1. Description of existing societies; reorganization and program.
 2. New unions: secular university won; unions in theological and preparatory colleges; Mr. Mott's reception.
 3. Some results: Bible classes and their importance; volunteers and missionary libraries; geographical relation to heathendom.
- IV. Evangelistic meetings: their necessity; science students.
- V. The need for national Christian organization.
 1. Different institutions widely separated; examples.
 2. Ignorance concerning one another's religious conditions.
 3. Advantages of union that were urged.
- VI. The Melbourne Convention, June 5-7, 1896.
 1. Total attendance; delegations; comparison with other lands.
 2. The meetings described; characterization; some results.
- VII. Australasian Student Christian Union: committees and Secretary; finances; publications; meaning and possibilities of the Union.

Study VI. China—Her Students—Impressions of the Empire

Required readings: E. M. Bliss's "Development of the Mission Field," ch. vi.; J. R. Mott's "Strategic Points in the World's Conquest," chs. xiii.-xv. *Additional readings:* E. M. Bliss's "Encyclopædia of Missions," articles China, Confucianism; B. C. Henry's "The Cross and the

Dragon," chs. iv.-vii., xii.-xvi.; C. Holcomb's "The Real Chinaman," especially chs. i., vi., vii.; E. A. Lawrence's "Modern Missions in the East," pp. 57-70; D. L. Leonard's "A Hundred Years of Missions," pp. 307-332; R. Lovett's "Primer of Modern British Missions," ch. v.; W. A. P. Martin's "A Cycle of Cathay," especially Pt. I., chs. x.-xiii., and Pt. II., ch. xv.; "Missionary Review of the World," Feb., 1896, pp. 87-96; H. S. C. Nevius's "Life of John Livingstone Nevius," especially chs. xxxv., xxxvi.; S. W. Williams' "Middle Kingdom," especially chs. xviii., xix.

Part I. Missionary Labors in the Middle Kingdom

- I. Four attempts to evangelize China; dates and agencies.
- II. English Protestant pioneers: Morrison's work; Milne and Medhurst.
- III. The missionary situation: favoring factors; obstacles.
- IV. American pioneers: Bridgman, Abeel, Williams, Dr. Parker; locations.
- V. War and missions: Opium War; Arrow War; religious clause in treaty.
- VI. Occupation of field: boards and nationalities; port missions; Burrs' and Taylor's work.
- VII. Native opposition: causes and results of massacres; protection; anti-missionary, or anti-foreign?
- VIII. Missionary methods and conferences.
 1. Translating, printing and education; phases of latter.
 2. Medicine: why appreciated; orphanages and objections to them.
 3. Evangelistic effort: earlier and later preaching; wearing costume; C. I. M. peculiarities; woman's work.
 4. The native church: difficulties due to conservatism; Chinese character, poverty, and dependence; Dr. Nevius's plan.
 5. Missionary conferences of 1877 and 1890; results.
- IX. Formosa: Dutch pioneers; Mackay; the English; work done.

Part II. Chinese Conferences and Organizations—China's Future

- I. The four Conferences.
 1. Their location and personnel; remarks upon the statistics.
 2. Their spiritual power; reasons therefor.
 3. Fruits: keepers of morning watch; conversions; volunteers.
 4. Future effect upon students and the spiritual life.
- II. Chinese students united.
 1. In local organizations: the twenty-seven Associations.
 2. In a national organization: Shanghai meeting; favorable start of the organization; publications; possibilities.
 3. In the W. S. C. F.: strength of the Chinese branch; comparisons.
 4. In home evangelization: British, American, and Chinese volunteers; their plans and outlook.
- III. Impressions of the Empire.
 1. World's greatest mission field: population; difficulties; possibilities.
 2. Its *literati* a Gibraltar: examinations; competitors; influence of *literati*; work done and needed; the Association.
 3. Educational missions strategic: missionaries now China's best teachers; prospective government institutions; importance of winning them; educational effort most profitable.
 4. Rising spiritual tide: China open; literature and Bibles demanded; consecrated workers; revivals.

Study VII. Japan and Korea—Japanese Tour—Impressions

Required readings: E. M. Bliss's "Development of the Mission Field," ch. vii.; J. R. Mott's "Strategic Points in the World's Conquest," chs. xvi., xvii. *Additional readings:* E. M. Bliss's "Encyclopædia of Missions," articles Japan, Korea; H. N. Cobb's "Far Hence," chs. xxviii.-xxxv.; M. L. Gordon's "An American Missionary in Japan," especially chs. i.-iv., xix.-xxi.; W. E. Griffiths's "Corea, the Hermit Nation," especially chs. xxxvii.-xlii.; also his "Religions of Japan," chs. xi., xii.; A. S. Hardy's "Life and Letters of Joseph Hardy Neesima," especially chs. i., ii., iv.,

vii. ; E. A. Lawrence's "Modern Missions in the East," pp. 70-82; D. L. Leonard's "A Hundred Years of Missions," pp. 332-364; R. B. Peery's "The Gist of Japan," especially chs. viii.-x.; J. J. Rein's "Japan," pp. 383-404.

Part I. Mission Fields of Japan and Korea

- I. Two periods of Japanese Christianization described.
- II. Early Catholic missions: Xavier; status in 1590; Hideyoshi; Iyeyasu's acts; edict of 1614; Dutch at Nagasaki.
- III. First Protestant missions: expeditions of 1837 and 1854; first missionaries; revolution of 1869.
- IV. The missionary problem: political features; Japanese adaptation; favorable national traits; weaknesses.
- V. The three stages of Protestant missions in Japan.
 1. Period of preparation, 1859-1873: literary work; Verbeck; embassy of 1872; Neesima; first Christian church.
 2. Period of progress, 1873-1889: various triumphs of Christianity.
 3. Period of reaction, 1889: its causes; creeds; favorable events.
- VI. Present-day questions.
 1. The native church: reasons for desiring independence; attempt at denominational union.
 2. Missionaries *vs.* natives: early relations; change; results.
 3. Foreign money: self-support; control of funds.
 4. Japanese Christianity; reasons for a national form; Doshisha.
- VII. Present tendency toward evangelism; reasons for it.
- VIII. Catholic missions: account of Roman and Greek work.
- IX. Korea: Catholic labors until 1864; Ross; Dr. Allen; societies; late war.

Part II. The Japanese Tour—Impressions of Japan

1. General character of tour; preparations; helpers.
- II. Organizing associations: number; in what institutions.
- III. Formation of the Student Y. M. C. A. Union of Japan.
 1. The Tokyo Convention: delegations; discussions.
 2. Committees; strength; publications.
 3. Union with Federation: advantages to itself and Federation.
 4. Volunteer Movement and its field.
- IV. Evangelistic work: audiences; description of meetings; fruits.
- V. Impressions of the Sunrise Kingdom.
 1. Missions still needed: wide evangelization just begun; needed for church problems; national transition; development of church; leaders' verdict as to need; calls.
 2. Superior workers needed: why strength is demanded: qualifications.
 3. Peril of secular institutions: Government school system; non-Christian instructors' influence; Bp. Nicolai's opinion; the Association as a corrective.
 4. Buddhism doomed: its revival; signs of weakness; will die hard.
 5. New era of Christianity: rationalism declining; church life improving; treaties; help Now.

Study VIII. Pacific Missions—The World-Conquering Student Factor

Required readings: E. M. Bliss's "Development of the Mission Field," ch. viii.; J. R. Mott's "Strategic Points in the World's Conquest," chs. xviii., xix., i., ii. *Additional readings:* R. Anderson's "The Hawaiian Islands," especially chs. i.-iv.; E. M. Bliss's "Encyclopædia of Missions," articles Melanesian Mission, Micronesia, and names of principle groups; W. Ellis's "Polynesian Researches," especially Vol. I., chs. iv., v., xiii.-xv.; F. G. Jewett's "Luther Halsey Gulick," chs. xii.-xix.; D. L. Leonard's "A Hundred Years of Missions," ch. xv.; R. Lovett's "Primer

of Modern British Missions," ch. iii. ; S. McFarland's "Among the Cannibals of New Guinea," i., ii., vi.-viii. ; J. Page's "Bishop Patteson," especially chs. iv.-vii. ; L. D. Wishard's "A New Programme of Missions," especially chs. i.-iv. ; R. Young's "Modern Missions, Their Trials and Triumphs," pp. 326-402.

Part. I. Triumphs of the Gospel in the Pacific

- I. Early interest in the islands ; general characterization of field.
- II. Missions in Polynesia : early sowing ; reaping ; French rule ; Tahiti leaven working.
- III. New Zealand : Marsden's beginning ; national conversion ; Bp. Selwyn.
- IV. Melanesia : Tongan revival ; Fiji's conversion ; New Hebrides martyrs ; Paton ; Melanesian Mission.
- V. Hawaiian Islands : first missionaries ; tabu ; Commandments ; great revival ; mission closed ; heathen revival ; present status.
- VI. Micronesia : American Board Stations ; Hawaiian efforts.
- VII. Methods of work in the Pacific : printing ; personal influence ; education ; native labors.
- VIII. Foreign influence : vicious effects of sailor life ; French, German, Spanish and English attitude toward missions.

Part II. Hawaiian Islands—Summary of Tour—Student Movements

- I. Hawaii : Christianity's triumphs ; a dying race ; Asiatic peoples ; associations and institutions ; Hawaii's unique advantages ; God's purpose.
- II. Summary of Mr. Mott's Tour.
 1. General statistics : travel, countries ; institutions, conventions, missionaries visited.
 2. Student organizations : local associations ; national organizations ; Federation ; correspondence.
 3. Evangelistic work, etc. ; conversions ; morning watch ; volunteers and Movements.
 4. Efficient factors : home supporters ; missionary and volunteer assistants ; prayer ; GOD HIMSELF.
- III. Occidental student movements.
 1. American Intercollegiate Y. M. C. A. : strength at formation ; principal achievements since.
 2. British College Christian Union : lines of development ; Volunteer Union ; Liverpool ; British students' relation to the world.
 3. German Christian Students' Alliance : rise ; extension ; rank of students in Germany.
 4. Scandinavian University Christian Movement : countries included ; work ; high educational standards ; students.
- IV. The Christian Student organizations federated.
 1. Vadstena Conference : significance, time, place ; organizations and convictions represented ; fitness of conference to effect federation.
 2. Constitution and objects of the Federation.
 3. Ten movements composing it ; corresponding members.
 4. Its germinal idea ; why 1895 was the "fullness of time."
 5. What the Federation has made possible.
 6. Respects in which it is a unifying organization.
 7. The Federation a strategic factor in missions.

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"The joy of loyal service to the King
Shone through them all, and lit up other lives
With the new fire of faith, that ever strives,
Like a swift-kindling beacon, far to fling
The tidings of His victory, and claim
New subjects for His realm, new honor for His name."

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